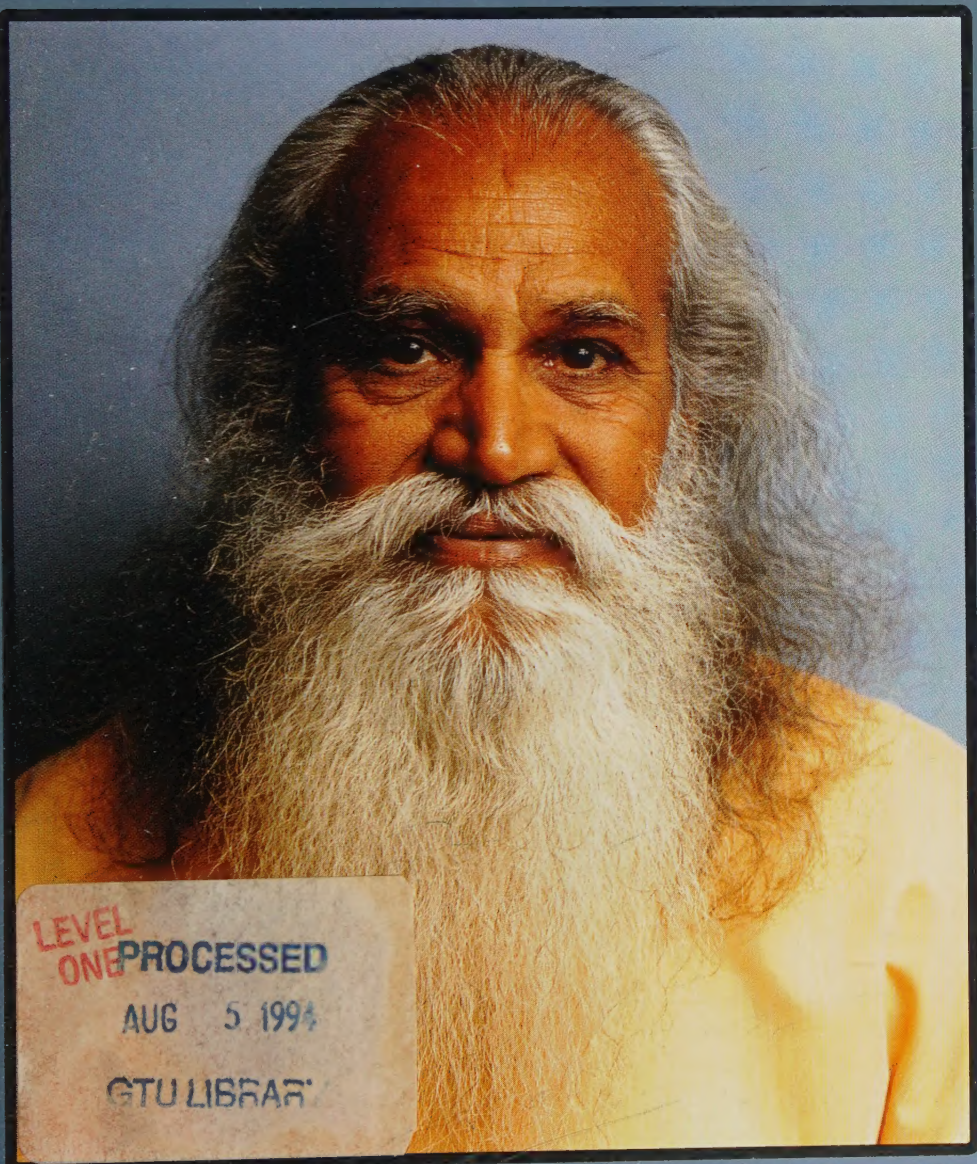


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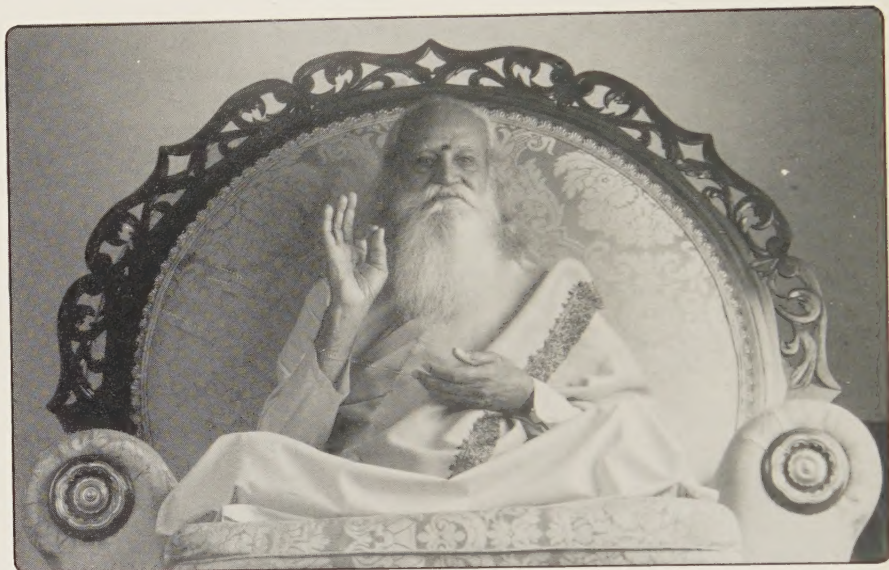
THE TEACHINGS OF
SRI SWAMI SATCHIDANANDA

Summer 1994
\$3.75



SPECIAL GURU POORNIMA ISSUE

DEDICATION



There is sunlight that fills all the world; there is moonlight and also firelight.
Know that all these lights are of one light, which is my Light.
—*Baghavat Gita (XV, 12)*

Let us always bask in the Light. Let the Light lead us toward the Divine.
—*Sri Gurudev*

*We humbly and joyfully offer this issue of Integral Yoga magazine
in honor of the anniversary of Sri Gurudev's
twenty-eight years of service in America and
the auspicious occasion of Guru Poornima 1994.*

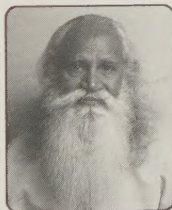
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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

LETTERS TO

I open my letter with love and peace. Thank you so much for coming to New York and speaking at the community church. The evening was a very powerful experience, and I don't believe any Broadway show or disco could have moved us the way that you did.

With all my heart, I want to thank you for living the life that you do and for sharing it with the world.

—N. H.

New York, NY

I bought a copy of *The Living Gita*, and I must tell you that reading the Gita and beginning to understand it has changed my life. I read it each day and find the book so beautiful and meaningful; I have also begun to meditate.

SRI GURUDEV

I am well educated, but all my life I have asked questions about God and about life that, until now, no one has been able to answer. The *Gita* and your commentary do answer these questions. I can't explain this. It just seems that reading the *Gita*, I begin to understand what life actually is and what my role is, to myself and to mankind. I am so much more "aware" of myself now, and I know that I can grow to be more. The *Gita* has become a "friend." I gain peace more each day.

I wanted you to know how much the *Gita* has helped me. Thank you, again, for sharing your love of mankind through your commentary on the *Gita*.

—D. D.

Alfred, ME



INTEGRAL YOGA MAGAZINE

Founder-Director
Sri Swami Satchidananda

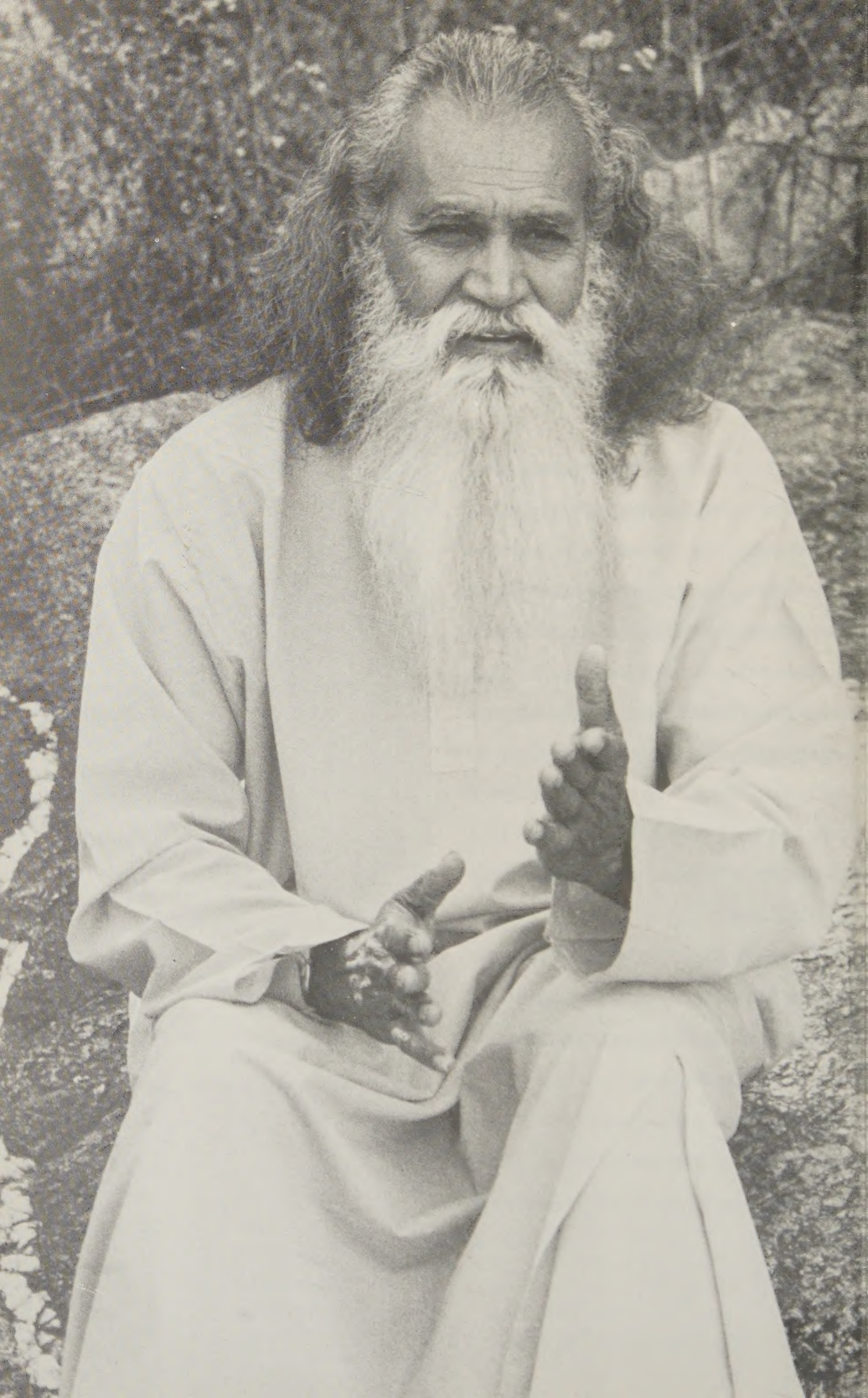
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SRI SWAMI SATCHIDANANDA (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



SATSANG WITH SRI GURUDEV

Question: What is the nature of service in connection with relationships?

Sri Gurudev: The real meaning of service is doing whatever you do without expecting anything in return, whether

what you're doing involves one or two or many people. If you want to call that act "service,"

then it has to be like one-way traffic. That is, you only give, expecting nothing in return. That is service. Just one-way traffic.

Nature's law is that we learn to live a dedicated life, because if we are all by ourselves, then maybe we won't have the opportunity to sacrifice anything. You are by yourself, you work, you earn money, you spend money, you buy whatever you want, you eat whatever you want, and you put the rest in the bank. That's all. There is very little opportunity for you to share with others, to sacrifice at least something. But the minute you share your life with somebody else, there will be quite a lot to sacrifice. You have to. It's a practical field to learn to sacrifice. And, somehow, the world knows that women are the great people to sacrifice first.

Men are grabbers. That's why the minute a man and woman come together, it is the woman who sacrifices her name. This is not done to belittle women. Nowadays, people think that way: "Oh, why should I lose my name?" Why? It's a sign of sacrifice. "I am dedicating something of mine already. All these days I was called

Miss Jones. Today I *miss* the Jones." She has to miss something; she misses "Jones" itself. And when she misses "Jones," she becomes "*Mrs.* Jacobs." That is where the sacrifice begins.

Then, the minute a woman conceives a child, imagine how much she sacrifices.

She sacrifices her food, her movies, and many other pleasures. She even sacrifices her sleep. And that is the reason

why women are allowed to have children. Men can never have that patience. Glory to the women. Men can never, never bear a child. They don't have that patience. That's why whenever we think of patience, we attribute this quality to the feminine, to Mother Earth for example.

Everything is Mother, Mother Nature. Mother Nature has so much patience. There's no Father Earth or Father Nature. No. Everything is "Mother." There is a great quality of motherhood. But, unfortunately, nowadays we come across very many mothers who want to be fathers rather than mothers. What an example to follow! If God would make me a mother, I would be happy to be a mother.

Yes. It's a great thing to be a mother. Wantingly or unwantingly, consciously or unconsciously, knowingly or unknowingly, even the great devotees of God worship God as Mother. Mother Mary enjoys the greatest respect, more even than Jesus. . Even the great Vedantins, who don't believe in worshipping forms, worship Mother. Acharya Sankara worshipped the Mother; in fact, all his centers are dedicated to Mother. The

great Ramakrishna was dedicated to Mother Kali. It's something great.

So, just as the mother sacrifices herself, you must, in your own relationships, make the commitment to sacrifice yourself for others.

Question: Can you please explain how the attributes of Durga, Lakshmi and Saraswati relate to our own spiritual growth?

Sri Gurudev: Durga, Lakshmi, and Saraswati are just different names that reflect how the same energy functions for different purposes. For example, electricity, when it functions as Durga, will be used in a hacksaw or chainsaw to chop off something. When the same electricity functions as Lakshmi, it brings all nice things: radio, television, appliances for cooking food, etc. And when the same electricity functions as Saraswati, it educates you in the form of books and other vehicles of knowledge. But remember, the destruction, construction and preservation are all different aspects of the same energy.

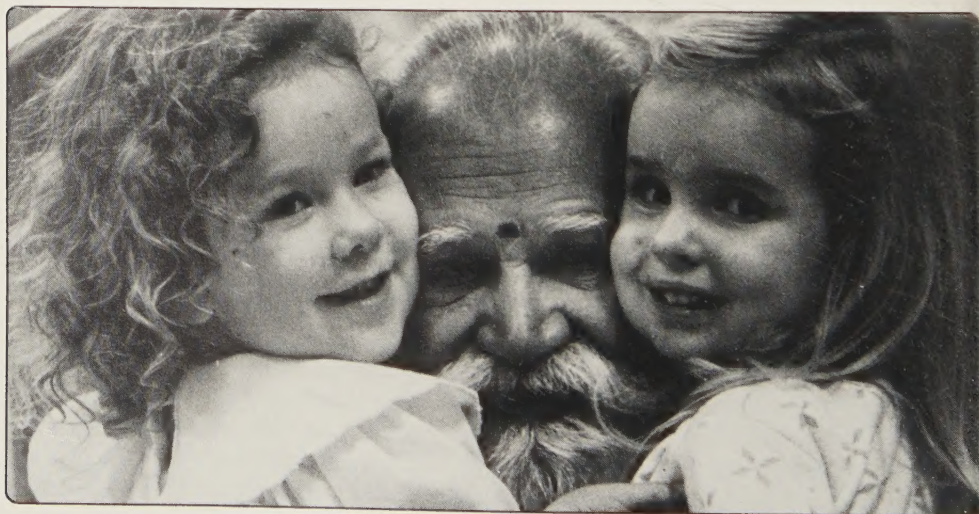
Durga, Lakshmi, and Saraswati are just different names that reflect how the same energy functions for different purposes.

And we should not forget that we can use the energy for our own destruction. We can destroy something that has already been built and make it useless. Thus, all these three *shaktis*, Durga, Lakshmi, Saraswati, can work both ways, negatively and positively. There is a negative Durga and a positive Durga, a negative Lakshmi and a positive Lakshmi, a negative Saraswati and a positive Saraswati. The scriptures describe them as all being part of *Maya-Shakti* (the power of illusion). And there is *Suddha Maya* and *Asuddha Maya*—the pure and the impure.

For instance, money can be pure and it could be impure, too. Money by itself, though, is neither pure nor impure. If you earn it in the right way, it's pure money; if you use it for a good purpose, it's pure money. But if you earn it in the wrong way, it's impure money; and if you use it in the wrong

way, it also becomes impure money.

So, we are not only simply handling the power, the energy in various aspects, but we are also trying to understand how to use it better for everyone's benefit. ■



DEVI

by Sri Swami Sivananda

Devi, or Mahesvari or Parasakti, is the Supreme Sakti, or Power of the Supreme Being. When Vishnu and Mahadeva destroyed various *asuras* [demons], the power of Devi was behind them. Devi took Brahma, Vishnu, and Rudra and gave them necessary Sakti to proceed with the work of creation, preservation, and destruction.

Devi is the Creatrix of the Universe. She is the Universal Mother. Durga, Kali, Bhagavati, Bhavani, Ambal, Ambika, Jagadamba, Kamesvari, Ganga, Uma, Chandi, Chamundi, Lalita, Gauri, Kundalini, Tara, Rajesvari, Tripurasundari, etc. are all Her forms. She is worshipped during the nine days of the Dusserah [Hindu festival of Goddess-worship], as Durga, Lakshmi, and Saraswati.

Devi is the Mother of all: the pious and the wicked, the rich and the poor, the saint and the sinner—all are Her children.

Devi, or Sakti, is the Mother of Nature. She is Nature itself. The whole world is Her body. Mountains are Her bones. Rivers are Her veins. Ocean is Her bladder. Sun, moon are Her eyes. Wind is Her breath. *Agni* [fire] is Her mouth. She runs this world show.

Manifestations of Sakti

Sakti is symbolically female; but it is, in reality, neither male nor female. It is only a force that manifests itself in various forms.

The five elements and their combinations are the external manifestations of the Mother. Intelligence, discrimination, psychic power, and will are Her internal manifestations. Humanity is Her visible form.

She lies dormant in the *Muladhara Chakra* [the center of spinal energy located at the base of the spinal column] in the form of the serpentine power or coiled-up energy known as the *Kundalini Sakti*. She is at the center of the life of the universe. She is the primal force of life that underlies all existence. She vitalizes the body through the *Sushumna Nadi* [chief among the astral tubes that run inside the human spinal column] and the nerves. She nourishes the

body with chyle and blood. She vitalizes the universe through her

energy. She is the energy in the sun, the fragrance in the flowers, the beauty in the landscape, the Gayatri, or the Blessed Mother in the *Vedas*, the color in the rainbow, intelligence in the mind, potency in the homeopathic pills, power in Makaradhyaja [an Ayurvedic tonic] and gold-oxide, will and *vichara* [will or inquiry] *sakti* in sages, devotion in *bhaktas* [devotees], *samyama* [simultaneous occurrence of concentration, meditation and *samadhi* in the developed yogi] and *samadhi* [superconsciousness] in *yogins*. *Vidya* [knowledge], *shanti* [peace], lust, anger, greed egoism, pride are all Her forms. Her manifestations are countless.

Siva and Sakti

The Supreme Lord is represented as Siva, and His power is represented as His wife: Sakti, Durga, or Kali. Mother Durga is the energy aspect of the Lord. Without Durga, Siva has no expression; and without Siva, Durga has no existence. Siva is

the soul of Durga. Durga is identical with Siva. Lord Siva is only a silent witness. He is motionless, absolutely changeless. He is not affected by the cosmic play. Durga does everything.

Siva is omnipotent, impersonal, inactive. He is pure consciousness. Sakti is dynamic. The power, or active aspect of the immanent God is Sakti. Sakti is the embodiment of power.

Siva and Sakti are related as Prakasa and Vimarsa. Sakti, or Vimarsa, is the power that is latent in the pure consciousness. Vimarsa gives rise to the world of distinctions. In other words, Sakti is the very possibility of the Absolute's appearing as

many, of
God's
causing
this uni-
verse.

God creates this world through *srishti-sakti* [the power of creation, preserved through *sthiti-sakti*, the power of maintenance], and destroys through *samhara-sakti* [power of destruction].

There is no difference between God and His Sakti, just as there is no difference between fire and its burning power. Sakti is inherent in God. Just as you cannot separate heat from fire, so also you cannot separate Sakti from God, the possessor of Sakti. Sakti is Brahman [Absolute Reality] Itself. Siva and Sakti are one. Siva is always with Sakti. They are inseparable. Worship of Durga or Parvati or Kali is worship of Lord Siva.

Matter, Energy and Spirit

Mother is the creative aspect of the Absolute. She is symbolized as Cosmic Energy. Energy is the physical ultimate of all forms of matter and the sustaining force of the spirit. Energy and spirit are inseparable. They are essentially one.

Matter is reducible to energy. The *Prashnopanishad* says that *rayi* and *prana*—matter and energy—constitute the whole

of creation. Matter is the outward index of the inward Power that is expressed by God. The Power that originates and sustains the universe is not the *jada sakti*, or the electrical energy that is the ultimate reality of the scientists, but *chaitanya sakti*, the power of the immutable consciousness of Brahman. In fact, it is not a Power that is of Brahman, but a Power that is Brahman.

The Divine Mother

Sakti may be termed as that by which we live and have our being in this universe. In this world, all the wants of the child are provided by the mother. The child's growth, development, and sustenance are looked after by the mother. Even so, all the neces-

sities of
life and
its ac-
tivities
in this
world,

There is no God greater than the mother.

and the energy needed for it, depend upon Sakti, or the Universal Mother. The human mother is a manifestation of the Universal Mother. All women are forms of the Divine Mother.

You are more free with your mother than with anybody else. You open your heart more freely to your mother than to your father. There is no God greater than the mother. It is the mother who protects you, nourishes you, consoles you, cheers you, and nurses you. She is your first Guru. The first syllable which almost every quadruped or human being utters is the beloved name of the mother, Ma. She sacrifices her all for the sake of her children.

A child is more familiar with the mother than with the father, because the former is very kind, loving, tender, and affectionate and looks after the wants of the child. Whenever the child wants anything, it runs with outstretched hands to the mother rather than to the father. If she hears the cry of the child, the mother leaves her domestic work and runs immediately to attend to the child. In the spiritual field also, the aspirant or the

devotee—the spiritual child—has a more intimate relationship with Mother Durga than with the Father Siva. Lord Siva is quite indifferent to the external world. He is a *tyagi* [renunciate] and a *virakta* [man of detachment]. He wears the garlands of the skulls of His devotees, rubs the whole body with *vibhuti*, or holy ash, and remains in the crematorium in an intoxicated state. He

is absorbed in contemplation of the Self. He remains in a state of *nirvikalpa samadhi* [superconscious state where mental modifications do not exist]. He has handed over the power of attorney to His consort, Durga. It is Mother Durga only who looks after the affairs of the world. Lord Siva gazes at Durga, His Sakti. She engages Herself in creation, preservation, and destruction. ■





MOTHER INSTINCT

by Dr. Vanamala Parthasarathy

The fury of Kali is well known. There is a legend in the *Linga Purana* that shows how Siva overpowered her anger.

Daruka was an *asura* who, through his penance, gained strength. He then started killing the *devas* and *brahmins*. It was ordained that the *asura* could be killed only by a woman. Indra and others adopted this form yet could not succeed. Brahma was approached, and he in turn went to Lord Siva, seeking his help to slay Daruka. Siva addressed his consort, Parvati, to perform the task.

Parvati then entered the body of Siva and recreated herself out of the poison in the neck of the Lord. Appearing from Siva's third eye, Kali was thus formed. She resembled fire. Vishnu, Brahma, Indra and

other *devas* fled due to fright. The great goddess Kali slew Daruka. By her wrath, however, the entire universe was disturbed. To pacify her, Siva took the form of a boy and cried "in order to quaff" the fire of her anger.

On seeing the boy who was really Siva, the goddess was deluded by his Maya [illusory power]. She took him, kissed him on his head, and suckled him at her breast. Along with her breast milk, the boy quaffed up her wrath and became the protector of the "holy centers."

This is an unusual legend. It shows that even the most fearsome of goddesses was overcome by her motherly instinct and was thus subjugated by the Maya of Siva. ■

—from *Tattvaloka*, vol. xvi, no. 4

Some say that Mother Kali wants us to sacrifice animals as an offering to Her. No; this is nothing but sheer ignorance and should be corrected immediately. The Divine Mother wants us to sacrifice the "animal" that is hidden within us; the cunning of the fox, the cruelty of the tiger, the gluttony of the pig, and the venom of the scorpion. Mother Kali helps us to destroy these beastly qualities within us. When these are destroyed or sacrificed, the divine qualities of love, compassion, truth and purity will grow in their place.

—Sri Swami Sivananda



MOTHER LAKSHMI

by Jan Knappert

Lakshmi is the goddess of fortune, now mainly of good fortune, and vegetation. She was the daughter of Brahma-Prajapati and the wife of Vishnu in all her incarnations: for Krishna she is born as Radha and, later, as Rukmini; for Rama she is born as Sita. There are also numerous folktales in which she is born as a princess; she marries a prince who turns out to be Vishnu in disguise and whom Lakshmi loves during lifetime after lifetime.

Like the Roman goddess, Venus, Lakshmi was born from the waters when the gods churned the World Ocean. Lakshmi rises out of the milk-ocean while the gods are churning it. She is seated on her lotus throne. She is the lotus, Padma, rising out of the water, smiling serenely. As a fertility goddess, Lakshmi gives children and harvests, and she protects the granary. She lives in the homes of the people as Vriddhi, the goddess of growth, and as Matrirupa, the mother of all living things. She is Dakshina, the cow, who transformed herself into innumerable daughters with a womb, *garbha*, in each one. She is the goddess of all food, saying: "Whoever sees and breathes or hears the spoken word, *uktam*, through me eats food, *annam*."

Lakshmi is the earth and creation. She is devotion, the altar, donation and invocation. She is also the dark ocean, the waves and moonshine. As the faithful wife of Vishnu, Lakshmi accompanies her husband on all his *avatars* (descents, incarnations) to earth. Lakshmi is Vishnu's other self. Together they fly through the sky on the wings of Garuda, the Snake-Eagle, symbol of the sun. Vishnu, himself, is a sun-god, while Lakshmi is the water-born lotus flower, Padma.

The feast for Lakshmi is celebrated on the Friday preceding the full moon in the lunar month of Sravan (late August, when the sun enters Virgo). Married women take a bath, put on new clothes, and paint a *mandala* (ornamental circle) on the floor with a lotus, Lakshmi's flower, in the center. A jar is filled with rice and closed with fresh mango leaves; a coconut and a cloth are placed in the *mandala*. Mother Lakshmi is invoked in the *mandala*, with the scattering of fresh grains to remind us that Lakshmi is the goddess of growth and charity. ■

—excerpted from *Indian Mythology*
(London, 1991)

Every home is the dwelling-place of Mother Lakshmi. At sunset, when the lamps are lit, we pray to Her and ask Her to bless our homes. To earn the blessings of Mother Lakshmi, we have to pay attention to three important aspects of our life at home. These are cleanliness, hospitality and charity. If you practice these virtues, you will obtain the Grace of Mother Lakshmi in abundance and will never suffer from want.

—Sri Swami Sivananda



SARASVATI: A POWER OF BRAHMAN

by K. Kumar

Brahman is the state of supreme bliss. Brahman is absolute, pure conscious Self, omnipotent, omniscient. Brahman is the primal Lord who creates all souls by manifestation of his own energies. Conversely, all forms are essentially Brahman.

To attain Brahman, one should acquire the highest form of knowledge. *Vedas* speak of two dimensions of knowledge: mental knowledge and higher knowledge, which is of the nature of superconscious realization. Mental knowledge is called *Apara Vidya* and higher knowledge, *Para Vidya*.

Sakti clears the doubts about *Para* and *Apara Vidya*. *Para Sakti* is *Para Vidya*. The *Devi Purana* says that *Para Sakti* is *Trayi*. *Vedas* also call her *Trayi Vidya*. *Trayi* means protector. Sarasvati is called *Vedagarbha* (bears the *Vedas* in her womb). *Trayi* and Sarasvati are one.

Divine Mother

Sakta Upanishads and *Tantras* describe the Brahman as Divine Mother. She is the great wisdom. Knowing her, one crosses the ocean of ignorance and reaches Brahman. Like Brahman, she shines by herself. According to *Sarasvati Rahasyopanishad*, evolution of Brahman is by reflection *maya*, or

prakriti. The reflected Brahman is almighty. *Maya* is endowed with two *saktis*: *Vikshepa sakti* and *Avarna sakti*. *Vikshepa sakti* creates everything known as the universe. *Avarna sakti* veils the truth and presents the differentiation between subject and object, both external and internal. When this differentiation of *maya* (the illustory power of Brahman), *jiva* (the individual soul) and *Isvara* (the Lord) is destroyed, the original supreme Brahman is realized.

Eternity, bliss and pure intelligence are the attributes of the supreme Brahman. The *Upanishad* proclaims Sarasvati as the non-dual power of Brahman.

Sakti in the Tantras

The creation of the universe is attributed, in the *Tantras*, to *Sakti*. *Sakti* creates, preserves and destroys the world at the mere will of Brahman, according to *Mahanirvana Tantra*.

Vamakesvara Tantra identifies Sarasvati as *Jnana Sakti*, one who bestows the highest knowledge and, ultimately, *Brahma Jnana*. *Rudrayamala Tantra* says that the devotee is the same as *Devi*. ■

—from *Tattvaloka*, vol. xv, no. 4

If we are sincere, the Divine Mother Saraswati will enter our hearts and make us pure. She will give us the highest knowledge. This knowledge will free us from pain and suffering and from birth and death. She will make us wise. We will be able to enjoy everlasting peace and happiness.

— Sri Swami Sivananda



AVVAIYAR

A contemporary of the famous sage, Thiruvalluvar, AVVAIYAR lived in South India several hundred years BC. Tamil school children, to this day, begin their education with her alphabet poem, "Attichoodi," learning spiritual truths along with their letters. Her prayerful song, "Vinayakar Agaval," is still sung by many Tamils to invoke Lord Ganesha.

It is primarily through her many treasured verses and the childhood memories of those who grew up in South India that we are blessed to know the holy grandmother, Avvaiyar, whose wisdom has been passed down from generation to generation over the past two thousand years.

Avvaiyar was a great sage and a spiritual mother to all who crossed her path. Heralded in the courts of kings, she averted more than one war by mediating between rulers. Still, she chose to live among the

poor and lowly. Comforting them in sorrow, guiding them in distress, she was known simply as "Grandmother" by one and all.

One of the greatest Tamil literary figures of all time, Avvaiyar was also a great yogini. She presented the profound truths and various practices of Yoga in her *kurals* (short stanzas) known as *Avvai Kural*, where she explained the various forms of *pranayama* and meditation.

Her wisdom—eminently practical and simply expressed—is as relevant in our time as it was in hers:

Kitta daayin	If you cannot get it,
Vetena mara.	immediately forget it.

Atradu patrenil,	Drop wants—
Utradu veedu.	then you are home. ■

—from *Lives of Luminaries*

*All Religions say this:
Do good, refrain from evil.
The good you did in your past lives
Is the wealth you inherit on this earth.
Therefore sin not; do good.*

*Dharma is relief of distress.
Artha is what you acquire avoiding sin.
Kaama is the oneness of mind and mutual helpfulness of loving man and wife.
And when you think of the Beyond
Giving up these three,
Comes the Blissful Release.*

*There are no castes but two if you want me to tell.
One, the good men who help the poor in distress.*

*The other, that will not so help.
These are the low-born.
And those are the true high caste: this is scripture true.*

*The anger of the little-minded divides like a crack in stone (i.e., forever);
There are others who when angered are like gold;
That divides but easily welds again (i.e., if welded),
But the anger of the noble souls that walk in the righteous path
Is like the arrow's wound in water
Which splashes momentarily but itself unites again.*

—Avvaiyar



MOTHER MARY

Through the HOLY VIRGIN MARY, God was able to send His own son to earth. We do not know much about Mary, the historical person, but we do know that she lived two thousand years ago in Nazareth, a city in Galilee, and that she was given in marriage to Joseph, a descendant of David, one of the great kings of the Jewish people. All of these events fulfilled the scriptural prophecies wherein God promised to reclaim and redeem His lost children.

Through Mary, we learn that by surrendering to God, we, too, can experience the miracle of having His Holy Spirit born in us and know the joy of living for His glory alone.

When Mary was a little girl, she was brought to the Temple by her parents for her life to be consecrated; the sweet, humble child was to be brought up in the commandments of the Lord. She led a happy, carefree life of prayer, obedience and charitable service to her family and neighbors, ever grow-

ing in grace and virtue as the years went by.

It came to pass that when Mary was betrothed to Joseph, the angel Gabriel was sent from God to the city of Nazareth. He came to the virgin, Mary, saying, "Hail, Mary, the Lord is with Thee; blessed art thou among women." Mary was frightened, but the angel said, "Fear not, Mary, for thou has found favor with God. Behold, the Holy Spirit shall come upon thee, and thou shalt conceive and bring forth a son and shall call his name Jesus. He shall be great and shall be called the Son of the most High."

Not fully understanding what this meant, but trusting wholly in God, Mary put aside her fear and said, "Behold the handmaid of the Lord; let it be done unto me according to thy word."

And thus, through a single act of obedience by His lowly servant, God was able to do great and mighty things for humanity. ■

—from *Lives of Luminaries*

O garment of the sun, bride of light, born of the Father, filled with divine spirit, show us the splendor of justice, thou who changed the beauty of Eve.

Thou walkest with the moon, shinest brighter than any star, hearest the songs of angels, Mother of light, Heaven's gate, now and forever.

On thy head is a crown of twelve stars in wondrous order; O Virgin, give us the Son as the stars give us rays.

O rose of the thorny plant, thou makest the lily bloom. As clear as the dawn, splendorous, advice sweetly to us, come to us from the race of Jesse, from

Aaron's rod, covered with flowers and leaves, O fruit of the almond tree.

Gleaming star of the sea, port of refuge, not all the storms of death can hurl us into the inferno. Give aid to the shipwrecked on the seas of the world; intercede for them if they confide in thee...

Through thy compassion, keep us from falling into sin through the idleness of our ways and of our nature.

In all the vast arch of Heaven there is none more worthy of praise than she, nor any similar to her, the Virgin Mary, bride of God, most humble Mother.

—In Praise of the Virgin Mary



AVE MARIA

As you wake at dawn to greet the day

Let your heart sing, AVE MARIA

As you calm your heart to listen and pray

Let your heart sing, AVE MARIA

As you greet your friends with a lightsome smile

Let your heart sing, AVE MARIA

As you pause for nourishment, once in a while

Let your heart sing, AVE MARIA

As you take up your work in a spirit of prayer

Let your heart sing, AVE MARIA

As you rest alone when your work is done

Let your heart sing, AVE MARIA

As you finish the day and get ready for sleep

Let your heart sing, AVE MARIA

*As you let go of life, do ask that you keep
on singing AVE MARIA.*

—Joan Metzner, MM

OUR MOTHER, OUR GURU

by Kumari de Sachy



Often, when Sri Gurudev speaks about the role of the mother, he describes her as the baby's first guru. For not only does the mother teach her baby how to adapt to

the world, physically and mentally, she also furnishes her child with a code of ethics to nurture and support his or her spiritual growth. Traditionally, it is the mother's task to maintain the *dharma*, that is, morality or righteousness. As Gurudev frequently reminds

us, spirituality, like charity, begins at home. The following story from his own life illuminates this teaching.

When Sri Gurudev was a boy, he would sometimes sleep a little late and then rush in to breakfast. His mother would ask, "Have you meditated yet?" If he replied that he had not, Srimati Velammai would say, "Meditation is more important food than breakfast. If you miss your breakfast, you will eat your lunch well! But never miss your meditation."

How fortunate we are to have such instruction from our mothers. However, as children we may not understand the significance of these lessons because, in our ignorance, we sometimes equate discipline with lack of freedom. But as we mature and face the countless challenges of life, we come to realize that the moral foundation and training given to us so devotedly by our mothers

is the very source from whence springs the energy and will to face life's infinite tests, courageously and creatively.

Of course, this is not to say that the father wields no influence with respect to his children's spiritual education, but as British psychologist and writer Havelock Ellis wrote, "Nature records the male but a secondary and comparatively humble place in the home, the breeding-place of the race; he may compensate himself, if he will, by seeking adventure or renown in the world outside. The mother is the supreme parent. . ."

And in an old Christian play, one character proclaims that "the mother in her office holds the key of the soul; and she it is who stamps the coin of char-

acter and makes the being who would be a savage but for her gentle cares a Christian man! Then crown her queen of the world."

Indeed, many renowned figures have acknowledged the debt owed to their mothers. For example, John Quincy Adams, second president of the United States, acknowledged, "All that I am my mother made me." Likewise, Abraham Lincoln declared, "All that I am, or hope to be, I owe to my angel mother." From a broader perspective, the French thinker de Beaufort expressed the profundity of the mother's social role when he wrote that "the future of society is in the hands of the mothers." Even Napoleon believed that the future destiny of the child was always the work of the mother. And German theologian Martin Luther described the power and glory of the biblical first mother, Eve: "When Eve was brought

unto Adam, he became filled with the Holy Spirit and gave her the most sanctified, the most glorious of appellations. He called her Eva, that is to say, the Mother of All. He did not style her wife, but simply mother—mother of all living creatures. . . .”

In the Eastern tradition, Hinduism teaches that the human mother is an aspect of the Divine Goddess Shakti, or Prakriti, the creative power out of which all creation manifests. The Hindu scriptures say, in fact, that the universe itself is the feminine aspect, or the mother. Interestingly, the American diminutive for mother, *mom*, contains within itself the *mantram* OM, symbol of the primal sound, or the creative aspect of God. Also, the Sanskrit term for mother is *mata*, the Tamil word is *amma*, in Latin it's *mater*, in Hebrew it's *ima*, in French *maman*, and in various other “mother” tongues, she is *mama*. Have you noticed that all these words embody the word “am,” the first person singular, present tense of the English verb “to be?” Expanding the metaphor, we may recall that in the Bible God describes Him-/Her-/Itself as “I *am* that I *am*,” that is, pure being. Universally, we express the same sentiment when we refer to “Mother Nature,” the manifestation of all creation. Sri Gurudev explains that the entire creation, or manifested matter, is what we call the Mother, while unmanifested matter is known as the “Father” aspect of God. In truth, these principles, masculine and feminine, are not really separate; they are but two sides of the same coin, or two expressions of one Reality.

In our own lives, long before we learn to intellectualize, philosophize, and psychologize, each one of us perceives our mother not only as guru, or teacher, but also as God—omnipotent, omniscient and omnipresent: all-powerful, all-knowing and present everywhere. In fact, there is an old Jewish proverb: “God could not be everywhere, and, therefore, he made mothers.” The ironic humor expressed in this adage does not obscure the reality that like the guru—and like God—mothers uncannily

seem to know everything. At least when we are small children, mother seems, mysteriously and almost magically, to possess all the secrets of the universe. She knows why we must eat our main meal before the desert, why we must go to bed at a certain hour, why we must share with others, *ad infinitum*. Of course, as we grow older and more “educated,” we may come to see mother as just another human being, with all the idiosyncracies and foibles of the species. However, if we are willing to shift our perception, to view her with our spiritual eye (that is, from the perspective of “I,” the Self, rather than from “i,” the self, or ego), we will recognize that our earthly mother is in fact a manifestation of the Cosmic Mother, and we will come to realize that her lessons are infinite in number and form. As W. M. Thackeray wrote in *Vanity Fair*, “Mother is the name for God in the lips and hearts of little children.”

The Cosmic, or Divine Mother is multifaceted, appearing throughout human history in many forms and with various names. For example, in ancient times, the Egyptians revered the Great Mother as Isis, who brought her son, Horus, back to life. The ancient Greeks worshipped Athena, goddess of wisdom, skills and warfare. Venus was worshipped by the Romans as the goddess of love. Hindus, for millennia, have been worshipping the Divine Mother as the Holy Trinity: Durga, the fierce destroyer of ignorance; Lakshmi, the beneficent goddess of prosperity; and Saraswati, the graceful goddess of learning and the arts. Buddhists all over the world still worship Kwan Yin and Tara, goddesses of compassion, just as Christians on every continent venerate Mother Mary.

These are but a few, a minute sample of the myriad personifications of the Mother that have emerged through the ages and from every corner of the earth. These female deities embody all the qualities and aspects of the Divine in its expression as the Eternal Feminine. However, it is important to rec-

ognize and to remember that the qualities embodied by these larger-than-life archetypal images of the Divine Mother are also incarnate in our own, biological mothers. For instance, when you feel that your mother is hurting you, rubbing and scrubbing and cleaning your ego as only she can, know that Kali is manifesting through her—and if you don't accept the lessons from your human mother, you can be sure that Mother Nature will pick up where your mama left off! On the other hand, when your mother offers you something nice, you can be certain that Lakshmi is watching over you. And when harmony issues forth from your mother and you also experience that peace and joy, then Saraswati is surely taking care of you.

Generally, our mother's task, just like our guru's, is to clean and purify us. Once we are able to perceive clearly that our mother is also our guru, we will be eternally grateful to her for helping us to refine ourselves; moreover, we will come to realize that whatever pain—physical or mental—we might experience during the process will be transformed, ultimately, into Supreme Joy. Eventually, our perspective will broaden even further, and we will begin to see everyone and everything as our mother, because all our interactions, all our relationships, all our experiences exist solely to purify us, to clean out our *karma*. In this respect, Mother Nature is truly the Supreme Guru. In fact, at this point in our evolution as a species,

Generally, our mother's task, just like our guru's, is to clean and purify us.

human beings are beginning to understand that no matter how hard we may try, "we can't fool Mother Nature." We are discovering that when Mother Nature expresses herself dramatically, through such phenomena as earthquakes, tidal waves, tornados, volcanic eruptions, epidemics of physical and mental disease, and so forth, she does so to

teach us some profound lesson—on an individual, national and global level—that will serve to push us forward along the path to Cosmic Consciousness. In the

same way, when our biological mother behaves in a way that makes us feel uncomfortable, she is, consciously or unconsciously, providing us with an important lesson, the meaning of which can be uncovered through the practices of deep self-analysis and meditation.

Finally, those who have surrendered themselves as devotees into the hands of a spiritual master will surely recognize the parallels between the relationship of guru and disciple and that of mother and child. For example, the guru's ways are often mysterious to the unenlightened. Likewise, our mother's behavior toward us is sometimes mystifying. But, in reality, like the guru, the mother is serving as God's instrument, preparing our way, strengthening us, inviting us to summon the power within so that we may face with courage and perseverance the challenges that lay ahead as she leads us to God the Father, the unmanifest, unchanging Absolute. ■

PRAYER TO THE MOTHER

Mother, it produces fame, accelerates poesy, grants prosperity, manifests an uncommon maturity of the mind, slackens the knots of bondage on the good; what does not the constant obeisance at your feet, O Kamakshi, do to those who resort to you?

—Muka: *The Panchasati*

MOTHERHOOD

A MANIFESTATION OF THE UNIVERSAL CREATIVE ENERGY

by Lalita Arya

To understand this creative energy, it is best to look at its manifestation cosmically. When we speak of motherhood in this way, we do not speak only of human beings, but of all beings responsible for creating and nurturing. Since this creative force represents the ongoing of any species, it is one of the most important, if not the only, aspect of belief in a Supreme Deity who creates to manifest: that Supreme Being who awakes from Her deep sleep and manifests her *maya* in our waking, sleeping and dreaming worlds.

When the great Shri manifests, She creates, provides and teaches through Her methods what creation and nurturing should mean. Because She expands Herself into this Maya-like existence and we "become," we worship Her for our existence and for giving us that opportunity to know Her better through devotion and oneness. In our search to reach Her again, like the rivers join the oceans and the bubbles become the sea, we find who the Real Mother is, in whom all is absorbed. When we can know that Mother—Her creating and giving ways—then we understand what real Motherhood is.

I recall the story of Shri Sharada Devi, wife of the great sage, Ramakrishna. She and some friends had to go through a great forest to visit a sick student in another village. A terrible robber inhabited those dense woods, but Sharada Devi was unafraid. As was expected, they encountered him and he demanded the simple jewels that they were

wearing. Sharada Devi unhesitatingly handed over her bangles, saying, "Here, son, take these." The robber, on being addressed as if by a mother and recognizing the Love in her, fell at her feet and begged forgiveness for troubling her. Here we see true motherhood expressing itself.

We are all children of a great Mother who created us. How can we constantly recall that force within ourselves. We worship Her, recognizing Her presence: **"Oh, Great Devi Mother, You who abide in all beings as Motherhood, Praise unto you."**

This particular way of addressing the Mother is taken from the *Devi-Mahatmyam* ("The Greatness of Her"), which is one of the most ancient scriptures of the Yoga tradition.

My purpose in directing our thoughts to the subject of motherhood is to help to understand the universal principle that governs this subject. If we can grasp only a bit of this aspect of motherhood, we are on the way to understanding motherhood as we would know it in a general, earthly sense.

We all know that there is no bond greater than that of mother and child. Some may say that the guru-disciple relationship is stronger. But our ancient scriptures say that the mother is the first guru, the father the second, and the guru, or spiritual teacher, the third. Mother sacrifices without thinking about it; mother loves and gives automatically; and in a mother-child relationship, the child is first.

Let us try to dwell in the Great Mother through whose worship we can be blessed

with creative and nurturing traits in our personalities, so that we, too, can attain the natural abilities of sacrifice and love. Too many people think of the small things. Let us go to the source to understand. Worshipping the Mother with true devotion and love awakens the creative energies within

us to make us realize our potential for being mothers and fathers.

May you be continuously blessed with the smiles of She who pervades all beings as Mother. ■

—from Yoga Vedanta, vol. 3, no. 2, 1994



YOGA AND HEALTH

by Dr. Amrita Sandra McLanahan



Question: Can Yoga postures alleviate varicose veins?

In answering the above question, I would begin with the central focus of preventive medi-

cine: the posture. All of our nerves come out through the spine, including those that control the size of the blood vessels and the rate of blood flow. All circulation ultimately relates to the spine.

Like backache, varicose veins are most often caused by unnatural sitting. To sit for long periods with the legs extended below the trunk puts great stress on the lower limbs. The blood can return from the legs to the heart by contraction of the leg muscles only. Blood comes to the legs via the high-pressure arterial system but returns by the low-pressure venous thoroughfares, without the force of the heartbeat behind it. Only by the movement of adjacent muscles is blood squeezed back up toward the heart; it is prevented from going back down by one-way valves.

When we sit for a long time with the legs dangling down, blood pools in the lower legs. When this happens, the veins distend and the one-way valves stretch and eventually break down. The blood supply is unable to return to the heart, which causes a constant pooling that shows up as varicose veins. This is also true for those who stand all day.

Therefore, correct posture is the best way to deal with varicose veins. Sit as much as possible in a cross-legged position. You may think that such a position would cut off the circulation; actually, it aids the heart by reduc-

ing the distance that the blood must travel, and it prevents pooling. So it is advisable to sit on the floor rather than in a chair. But even if you prefer sitting on a chair, you can still bring the legs into a cross-legged position.

Yoga postures are especially important in the prevention and cure of varicosities. The shoulder stand and the head stand, particularly, increase the circulation to the legs. The draining effect of these postures avoids blood stagnation and prevents the critical valves from stretching. If you cannot do the shoulder stand, you can bring your legs up to a 90 degree angle and hold them there or even support them by the wall. Either the shoulder stand or this modification should be done for a few minutes three times daily. Gradually increase to ten minutes per session. Follow with a long version of deep relaxation.

Of course, all the Yoga postures help to tone up the circulation, so they would all be beneficial. The only stipulation is that no strain be applied to the legs, which would occur, for example, during the forward bending postures. In combination with the poses, it is important that proper weight be achieved (or even a little below average weight). Try to have a simple, pure vegetarian diet, consisting primarily of fruits and vegetables. In addition, two hundred units of Vitamin E taken along with a teaspoon of sesame oil may be beneficial, as well as Vitamin C.

Most importantly, remember to check the posture frequently and to keep the spine straight. If awareness of the posture is maintained, many troubles can be avoided. Consciousness is the key to good health. Gradually, we can learn to live within the laws of nature. Then, we can begin to express more perfectly that Immortal Principle of which we are all the manifestations. ■

Sarvangasana: The Shoulder Stand

Sarva-Anga-Asana means “a beneficial pose for the whole body.” This is done by toning up the most important of the glands: the thyroid.

Technique: Lie on the back, placing hands alongside the body. Raise the legs to 90 degrees. Then, raise the trunk to a vertical position also, until the chin presses against the chest. As you raise the trunk, simultaneously raise the forearms to support the back. The entire body, from neck to toes, should be as straight as possible. The back of the neck should lie flat. To come down, lower the legs slightly over the head, thereby shifting the weight from the elbows. Replace the forearms on the floor. Bring the trunk slowly down and then the legs. Breathe normally while you retain the pose. There will be a brief retention of breath while you

lift the legs and bring them down.

Caution: Keep the mouth closed. If you feel like swallowing, sneezing, coughing or yawning, come down before doing so. Do not practice this pose if there is disturbance in the organs of the head or if headache or fever are present.

Time: Repeat three times. In the beginning, retain the pose for one minute. Each week, add one minute to each retention until a total period of nine minutes is reached (three minutes per pose). Gradually reduce this repetition and try to retain the pose just once for a maximum duration of ten minutes.

Benefits: This pose helps in curing varicose veins, heart trouble, asthma, and other disorders. It is an excellent pose for regulation of the sex glands and for poor blood circulation. It also helps in reducing abdominal fat.

—from *Integral Yoga Hatha*



BEST MEDICINE

When allopathy, homeopathy, chromopathy, naturopathy, ayurvedopathy, and other pathies fail to cure a disease, the divine namapathy alone can save you. Name of the Lord is a sovereign specific, a sheet anchor, an infallible panacea and a cure for all diseases.

—Swami Sivananda

VIDYALAYAM CORNER

SAINT FRANCIS OF ASSISI

by Prabhu Adie



The following, continued from the last issue of the magazine, comes from a biography of St. Francis composed by Prabhu Adie, son of Parameshwari and Sadasiva

Adie. Prabhu wrote this nineteen-page biography when he was ten years old.

Francesco and the Wolf

One day, Francesco, Bernardo, and Leo were walking to a town called Gubbio. When they got to the edge of a forest surrounding Gubbio, they were met by some soldiers. The captain said, "There is a huge wolf in the woods that has been eating all our livestock, and we were wondering if you could help us."

"Yes, I will," said Francesco. Francesco went all around the woods and finally found the cave where the wolf lived. He said to the wolf, "The people of Gubbio are afraid of you because you have been eating all their livestock. If you promise not to eat their animals, I will make a deal with them." "Okay," answered the wolf.

Francesco and the wolf went into town and all the people were afraid to come out of their houses. But Francesco said to them, "If you give this wolf food every day, he will not bother you." "That is fine with me," said the Bishop. So, every day, the wolf went to the town to eat, and he lived to be very old. ■



INTEGRAL YOGA INTERNATIONAL

NEWS ON THE INDIA PROJECT

Inaugurated on 29 January 1993, the Sri Swami Satchidananda Free Dispensary in Chettipalayam, India, is operating on a regular basis.

Initially, the dispensary was open to the poor for two days a week. Soon afterwards, it began to operate three times weekly. In a period of one year, the dispensary has served more than 6,250 out-patients with much needed medical services.

We wish to acknowledge Dr. Punnaivanam and Sri E. Venkatasalu for organizing the Coimbatore Voluntary Health Services and for placing Dr. P. Bhanuchandran in the position of medical officer in charge of this important service. Also, special acknowledgement should go to Sri K. Ramaswamy, president of the Coimbatore Integral Yoga Institute, for sponsoring all the requirements of the dispensary. ■



Sri Gurudev on his most recent visit to the Free Dispensary in Chettipalayam, India.

Feel all along that the body is a moving temple of God, that your office or business house is a big temple or brindavan, and all activities, such as walking, eating, breathing, seeing, hearing, reading, etc., are offerings unto the Lord. Work is worship. Work is meditation when done in the right spirit.

—Swami Sivananda

INTEGRAL YOGA HIGHLIGHTS

THE PYRAMID FOUNDATION AND THE INSTITUTE OF NOETIC SCIENCES

On the weekend of March 23 - 27, the boards of two unique organizations, The Pyramid Foundation and the Institute of Noetic Sciences, held meetings at Yogaville:

The Pyramid Foundation

First to arrive were the founders of The Pyramid Foundation. This foundation is composed of a dedicated group of people committed to the creation of an appropriate symbol that would reflect the transformation of our value systems, which are evolving toward a new sense of interdependence and balance between human rights and human responsibilities.

For many years, Pyramid Foundation board member Judith Hollister, founder of the Temple of Understanding, and several other individuals envisioned such a symbol. The chosen symbol, a Peace Pyramid, came to Sri Gurudev in a vision. Thus, it was fitting that the group held its pivotal meeting to develop the project, which Sri Gurudev fully supports, at Yogaville.

The Peace Pyramid

The Peace Pyramid will be built in Washington, DC, as a living symbol of the universal desire for peace by peoples of all colors, races, religions, and cultures. Its presence in Washington will provide a powerful reminder to the world that we are one, interconnected web of life on one home planet: Earth. The Peace Pyramid will be a home for all people who believe that unity in diversity is not only

possible but imperative for survival. It will represent the understanding that respect for religious and cultural differences is a fundamental requirement for world peace.

Design of the Peace Pyramid

The pyramid is a universal symbol. It has emerged out of many cultures and is found in numerous places around the Earth. For example, the image on the reverse side of the Great Seal of the United States of America (also found on the dollar bill) is an unfinished pyramid capped by a radiant triangle enclosing the all-seeing eye. It symbolizes the belief of the founders of the United States that human works are incomplete unless they incorporate the insight of Divine Providence as revealed to the innermost part of the mind.

The Peace Pyramid will be built on three levels, representing the balance of Spirit, Mind and Body:

SPIRIT Level: The top level will house a large, circular meditation hall. Contained within this hall will be a radiant hologram of the Earth turning slowly, an image that has powerfully affected those who have seen the Earth from space as a holistic, living entity. This will be a place of quiet beauty, where anyone can come to meditate or pray, alone or with others. At night, the walls will recede to reveal the hologram to the city of Washington, DC.

MIND Level: Below the meditation space will be a level that will serve an educational function, where people can experience, learn about, and appreciate humankind's

rich diversity. This level will provide artistic space for tasteful exhibits, as well as space for films, a library and meetings.

BODY Level: A place for communities to gather, this level will house an auditorium and areas for common experiences in outstanding artistic and cultural expressions.

Institute of Noetic Sciences

One of the goals of The Pyramid Foundation is to network actively with organizations that have similar goals. Prominent on this list is the Institute of Noetic Sciences. The Institute of Noetic Sciences, which has over forty thousand members, has in fact become a strategic partner of The Pyramid Foundation. Some thirty directors of this organization gathered at Yogaville, and back-to-back meetings were planned between members of The Pyramid Foundation and the Institute of Noetic Sciences in order to bring the two boards together.

The Institute of Noetic Sciences was founded in 1973 by Apollo 14 astronaut Edgar Mitchell. The organization defines itself as a non-profit educational, membership and research institute—not as a single-issue institute, school, business, or religion. Noetics is “dedicated to exploring the fullest range of human capacities for health, healing, and well-being through research, education, and personal experience.”

Recently, Noetics contributed to the Bill Moyers television series, “Healing and the Mind,” and it also sponsored the “Heart of Healing” TV series. It has supported the work of Dr. Dean Ornish and Michael Lerner, as well as many others working in the healing fields. The Noetics board chose Yogaville for this meeting specifically because of the deepening interest in the experiential aspects of Yoga practices. And many of the directors attending came from as far away as California for this weekend of Ashram experience.

The Yogaville community and Ashram staff are grateful to Kalyani Neuman, who

coordinated this eventful occasion during which we had the opportunity to meet and to serve the distinguished members of The Pyramid Foundation and the Institute of Noetic Sciences and to learn about their far-reaching efforts in the achievement of global peace and harmony.

HEALING IN THE TIBETAN TRADITION

“Why Me? Solving the Riddle of Suffering” was a workshop held at Yogaville during the weekend of April 15 - 17. Capping the workshop was a talk by Geshe Tobgyal, a Tibetan monk from the Drepung Loseling Monastery in India, as well as the extraordinary chanting of four of Geshe’s fellow monks. Geshe Tobgyal explained that from the Buddhist perspective the purpose of suffering is, ultimately, to help us develop compassion for all sentient beings. Compassion, he said, is related to patience; patience is one part of meditation; and meditation is the best technique with which to strengthen the mind.

After his enlightening discourse, Geshe’s brother monks, offered special Tibetan chants for planetary healing. The power of their chants was matched by the intensity of the sounds that emanated from their traditional horns, drums and symbols, by the rich colors of their traditional robes and hats, and by the meditative ambience that surrounded them. ■



IN MEMORIAM

H.H. SRI
CHANDRASEKHARENDRA
SARASWATI

A CENTURY OF GRACE

One of the most revered Hindu leaders of our time, the great South Indian saint and sixty-eighth Sankaracharya of the Kanchi Peetham in Kanchipuram, Tamil Nadu, India, H. H. Sri Chandrasekharendra Saraswati, attained *Mahasamadhi* on 8 January 1994.

Roads were jammed while thousands of Hindus, as well as Muslims and Christians, flocked to Kanchi, forty-five miles west of Madras, to pay their respects. Three miles of devotees and disciples—students and statesmen, businessmen and farmers, housewives and national leaders—came for the *Mahasamadhi Puja*. A fitting testament to this modern saint, who possessed extraordinary intellect and embodied the highest spiritual attainment. For one hundred years, H. H. Sri Chandrasekharendra Saraswati upheld the ancient ideals of India, clarifying them for the masses in simple, clear language.

An exemplary *sannyasin*, the Pontiff, like the sixty-seven Sankaracharyas before him, traveled across India on foot. Everywhere, people were spellbound by His divine inspiration, His holiness, and His spiritual vision. Literally millions sought His guidance in practical as well as spiritual matters. He manifested the highest aspirations—and achievements—possible in this human life. No one could miss the purity and spiritual awakening that defined the character of this noble soul. Both a student of and a teacher to the world, He brought tolerance and a keen sense of humor to his mission.

A simple man who ate but one meal of

grains and fruit juice a day, who never relaxed the ethical code, neither for himself nor for others, the Pontiff brought the ancient truths of the *Vedas* into and through the twentieth century. Giving all he had, asking for nothing in return, He stressed the need to discriminate between necessity and luxury in order to find true contentment. Commenting on India's independence, He remarked that freedom does not stop at the political level but that one must live with lasting freedom from desire and anger if one wanted to live in fearlessness and peace.

The Pontiff, who was initiated into *sannyas* at the age of thirteen, held to the most stringent ideals of asceticism during his entire life. "Even while I lay down the *sastraic* rules so strictly, people have given up a lot of them. If I were, myself, to relax them, how much more lax will people become?"

Eighty-seven years later, the *sannyasi* who walked ten to twenty miles a day to serve the people of India was adorned with a golden crown during a *kanakabhishekkham* (literally, "bathing in gold") to mark the occasion of his one hundredth birthday. The gold was later used for plating the *vimanam* of the shrine of Adi Sankara in Kanchipuram to preserve the power of the *mantras* chanted in the temple.

The Prime Minister of India cancelled all his programs in order to attend the *Mahasamadhi Puja* of this contemplative monk, who understood so thoroughly the social, economic, and political worlds around Him. His passing is a loss to the entire Hindu world. The century in which we were graced by His presence comes to a close with golden flowers placed at His feet. But the lineage continues under the guidance of Sri Jayendra Saraswati, the sixty-ninth Sankaracharya, and His appointed successor, Sri Vijayendra Saraswati.

May H. H. Sri Chandrasekharendra Saraswati's all-pervading light of truth continue to console our hearts and guide our footsteps toward the Absolute.

—Swami Sharadananda Ma

H. H. ACHARYA SUSHIL KUMAR MAHARAJ

CHAMPION OF NON-VIOLENCE

Acharya Sushil Kumar Maharaj, founder of Siddhachalam in Blairstown, New Jersey, USA, the first Jain religious center outside of India, attained *Mahasamadhi* on 22 April 1994 in New Delhi.

Community leaders and followers in North America and in India paid glowing tributes to the late Acharya, whose worldwide following included Hindus and non-Indians as well as Jains. His life-long mission was based on the ancient Indian ideal of *ahimsa* (non-violence). He was gifted with the ability to bring diverse sections of people together, helping them to resolve conflicts.

The Acharya was born into a Brahmin family on 15 June 1926 and from childhood was deeply concerned with violence perpetuated in the name of religion. He devoted

his life and work to the promotion of peace through non-violence and also to the protection of wildlife and the environment.

Having left home at the age of seven to live with Shri Chotelaji Maharaj, the Acharya was once visited by Roopchandji Maharaj. This enlightened master, who had left his body more than a century before, asked the boy what the purpose of his life was. The future Acharya replied that he wished to become a monk. Eventually, at the age of fifteen, he became a Jain Muni of the Swetambar Sthanakvasi sect.

In 1975, the Acharya undertook an international tour, a bold and controversial step because, for centuries, Jain monks were permitted to travel only by foot.

In 1982, the Acharya inspired the leaders of eight nations to submit to the Secretary General of the United Nations a memorandum demanding peace through non-violence. Today, Siddhachalam, the International Mahavir Jain Mission, is affiliated with the United Nations as a non-governmental organization and continues to welcome visitors.

Thanks to the concerted efforts of the Acharya and Siddhachalam, the recent Earth Summit held in Rio de Janeiro adopted the principle of *ahimsa* as a way to protect all forms of life. ■

—from NEWS INDIA-TIMES, 5/29/94

How rich are the depths of God — how deep His wisdom and knowledge — and how impossible to penetrate His motives or understand His methods! Who could ever know the mind of the Lord? Who could ever be His counselor? Who could ever give Him anything or lend Him anything? All that exists comes from Him; all is by Him and for Him. To Him be glory forever. Amen.

— St. Paul

SRI GURUDEV

*As the full moon appears unexpectedly
on the horizon*

*Your Deep Presence wells up suddenly
in my heart*

*eyes close
I stops*

—Swami Ramananda







Nature's law is that we learn to
live a dedicated life.

—Sri Gurudev

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Devi is the Mother of all—
all are her children.

—Swami Sivananda

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Peace and Joy are to be
found only within.

—Sri Gurudev

You have to have faith.

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—Sri Gurudev

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Maya tests the student in
every step, at every stage.

—Swami Sivananda



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The mama is the first teacher.

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